301 The women's clothes are much simpler and scantier than the
297 men's. They simply consist of a piece of cotton cloth dyed blue, black or red, about two yards long, which is tightly wrapped around the lower part of the body and is tied at the waist with flax cord. The upper part of the body, up to the waist, and legs, from the foot to the knees, remain totally uncovered. By way of ornaments they wear long strings of tiny colored beads around the wrists and long, colored bead necklaces around the neck, as well as self-made mother-of-pearl amulets and some of the more well-to-do women even wear strings of silver coins. Bead necklaces are also
[illegible] worn in large numbers by young men during the period of their betrothal. In other words the women's wardrobes are not a serious worry to the husbands. Up to their sixth year, children run about completely naked apart from some bead or button ornaments likewise hung on them.

§ 67 The men walk ahead of their wives, a long leaf-shaped paddle
[illegible] in one hand and a small net-like basket containing as little as
682 possible in the other, while the heavily laden women trot behind them with short, swaying steps, along with the children. Even from their visits to town one can observe that the woman has been given the role of the land and work-horse.

682 On her back the woman carries a heavily laden basket which is strapped around her forehead, while the youngest child sits thrust out in riding position on her hip, with the mother's arm holding him tightly. In her other hand she usually carries a bundle and a cooking pot.

§ 76 One of their first visits in town is at the local priest's. The
717 latter claims that the Cayapa are Catholics. But this is not true.
301 Probably they only go to the priest because he seeks to prove the blessings of the Catholic Church by means of small presents and holy coins, which, one must admit, do look very pretty worn around the neck. At home they have their own cult.

68 Their happiness is apparent when they leave the vicarage, be-
718 cause they have again received presents. They amble down the business streets, curious, amused and admiring as they go from one shop to the other. "Chindo, Kachindo, compadre?" the gutter-snipes call after them. (The first two words are in the Cayapa language, the third is Spanish, the sentence means: "Where're ye going, fellow?") "Caminando, viendo, comprando, compadre" [illegible] ("going for a walk, seeing, buying, brother") the men answer politely, but in very poor Spanish.

846 and demons; on the other hand it also aims at inducing the father to identify himself intimately with the child. Obviously the women, for whom these customs do not provide the least amount of consideration, quickly lose their earlier beauty and after a few years, they wilt and become horribly ugly.

594 [595] 837 [401] The marriage of the Cayapa is most harmonious. They do not have polygamy or polyandry, and adultery never occurs or only [287] very rarely. Women or girls who have relationships with white or black men or those of any other race, are killed without pity. In fact they are even forbidden to enter into innocent conversation with such men under threat of severe penalty. If one of the spouses dies, they do not remarry, remaining faithful to the [764] dead. The dead are only buried when the corpse is already in a state of decomposition and when the pestilent smell has become unbearable.

● 574 648 While the villagers and inhabitants of other races in these parts are very hospitable and will always offer hospitality to travelers, no matter how poor they are, even without expecting any remuneration, the Cayapa are an exception to this rule. They fear strangers on account of their women, who are not always safe from them; but most particularly they hate the Negroes who have repeatedly attacked their women forcibly. For this reason it is not easy to obtain shelter in Cayapa villages. As they have frequently also been robbed and mistreated by Negroes, they leave their huts as soon as a Negro settles in the neighborhood, and keep on withdrawing further inland. Thus they have already completely disappeared from the banks of the Santiago River and the lower course of the Cayapa River.

135 316 [30] There still is a lot of gold in their region, as indeed there are small layers of alluvial gold in all these rivers. But these Indians, with the exception of a few, more modern minded, and the renegades, do not collect it, nor do they wear gold ornaments. On the other hand none of them would tell a stranger where the yellow metal could be found, even if he were offered a fortune for his secret. From the Cayapa point of view gold is an accursed thing, which brought the white and the black devils into the country and was responsible for their being pushed back into the interior and [648] robbed of their dominion. The Negroes, however, are their sworn enemies because they have too often had to suffer bitter injustice from them.

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136 [579] It is claimed by the Indians that if an army of these ants enters the dwelling, there is but one recourse, namely, its occupants move out and visit nearby relatives or friends for a day or two. Meantime the ants penetrate every nook and corner of the house from top to bottom, including the palm-leaf thatch, and devour or drive out every living thing in it. Cockroaches, one of the greatest pests of the region, are almost always present in large numbers in the thatch, but after a visitation of army ants, they, together with the centipedes, scorpions, and all other forms of insect life have disappeared.

While residing in the cane-mill previously referred to (pl. VI), a short distance above the village of Punta Venado on the lower course of the Rio Cayapas, at about ten o'clock one morning there appeared on the ground about the house a large number of these ants. On investigation it was found that they were issuing from the jungle in myriads, traveling along an old and fairly well-beaten Indian hunting trail that led from the jungle out into the clearing. The cane-mill was surrounded by a clearing of about two acres, with a relatively open portion, about half an acre in extent, immediately adjacent to the mill. The cane, which had been recently planted in this area, did not exceed a foot or so in height, hence a good opportunity was afforded to observe the movements of the ants. To all appearances they paid attention to nothing except their journey, so long as they were on the trail within the jungle; but immediately they reached the edge of the clearing, the dense line, which was as wide as the trail

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leaf, a covering of the most available material is employed. The material used for this temporary thatch is usually a palm-leaf, but generally of some species of palm which provides a much less durable thatch than that used for the permanent dwelling. 342 [624]

These ranchos serve two purposes almost exclusively, namely, temporary shelters while traveling, and temporary shelters for work which lies too far from home to make daily journeys to and from the regular dwelling profitable. When traveling it is infeasible, not to say dangerous, to sleep upon the ground and without some kind of a roof, owing to the torrential rains which are almost sure to occur during the night, as well as to the danger from poisonous reptiles and other creatures. If, therefore, in traveling, it is impossible to reach a house by night, an early halt is made and a rancho constructed. This is rarely necessary except in case of a long trip over an uninhabited mountain trail, since along the navigable rivers are houses which may be reached in the course of the day's travel. Here the traveler, whoever he may be, is always welcomed according to the custom of the country, the unwritten law of which requires that shelter be given any traveler, whether he be an old acquaintance or a total stranger. When it is necessary in gathering rubber or pita, in making canoes, or in doing any other work, to journey so far from the permanent dwelling as to make daily travel back and forth unprofitable, a small rancho is built. Such a structure may be used for a short time or for several seasons, it being re-thatched as occasion demands. In the [578] [209] [222]

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Most families, however, go at least once a year, while
505 those living on the main Río Cayapas and its tributaries
to the limit of tidewater, which is just above the con-
[439] fluence of the Río Camarones with the main river,
usually go down to the coast several times a year,
each time taking with them a load of various commodi-
ties such as plantains, tagua, rubber, and cacao, for sale.
For such a journey from two to several days are required,
and each member of the family must take along his
mosquito canopy, his strip of bark cloth which serves
as a bed, and other necessary personal articles, while
the party must be provided by the women with cooking
utensils and food for the journey. Each member is
usually bedecked in his best clothing and necklaces,
and it is customary also to paint elaborately the exposed
parts of the body, as is done on the occasion of a fiesta.

For the protection of the small children, a mat, such
as that shown in pl. cvi, 2, is placed with its two ends
just inside the gunwales of the canoe so that it bows up
in the form of a canopy. Such a protection is shown in
pl. lxxxx. The cargo of the canoe is always protected
from rain with hoja-blanca leaves, or now and then with
large plantain or banana leaves. In the Cayapa country,
where it rains practically every day, a downpour never
hinders one from making a journey. An ordinary rain
is met without protection, but if it is very severe one
may be well sheltered by holding up a large plantain or
banana leaf on the windward side.

505 It is unnecessary to provide a camping outfit in this
region, since hospitality is a custom of the country;
consequently in making a journey it is necessary only

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to reach some house for the night. It is immaterial whether the resident is an old acquaintance or a perfect stranger, for the traveler is assured of a welcome.

Under ordinary conditions a journey down-stream with the current is easier and more rapid than one up-stream. However, the effect of the tide retards down-stream travel to some extent, but this is compensated by the aid which it gives while one journeys up-stream. It is in all cases customary to travel with the tide, either up or down stream. When going with the current the middle of the stream is taken, as shown in pl. LXXIX, where a canoe is illustrated going down-stream in the middle of the river; but when necessary to travel against the current, the side of the stream is taken. In the illustration mentioned is shown a second canoe making its way along near the bank and against the current.

For ordinary propelling under all such circumstances the paddle is exclusively used, though a man's paddle with its long handle may be temporarily converted into a pole when shallow water is reached. When a strong current is encountered, as is the case along the upper courses of the streams or when going against a flood, regular poles, such as those already described, are needed to propel the canoe. Every person in the canoe, including the children, carries his own paddle and is expected to use it almost constantly throughout the journey. Ordinarily in the large canoes not more than two poles are carried, and for a moderate current the pole would be used only by the man in the extreme prow, who frequently stands out on its flat surface as shown in

relationship of greatest importance is that between the compadres and not between the /kumbatípa/ and /kumbatíma/, that is 'god-father' and 'god-mother,' and the god-child or /ihádu/. The compadres refer to each other as /kopáre/ or /komáre/. The relationship thus set up is utterly without sanction from the Church, and in point of fact, the parties, if they are Negro and Indian, do not feel that they are actually tied to each other ritually.

Quite often the Negro who asks to be permitted to cut the child's nails is a travelling merchant who, from time to time, visits the area. It is to his advantage to have an Indian compadre as this assures him of a place to eat and to sleep in his travels. Similarly, if the Negro lives near a town, the Cayapa compadre will visit him occasionally. Indians going to Esmeraldas, for example, may stay for several days in the home of a Negro compadre. Very often the Negro asks to cut the nails of a Cayapa child for pecuniary reasons so that, for example, the banana merchants seek to extend their compadre ties to as many banana growers as they can. Sometimes the Negro attempts to establish previously

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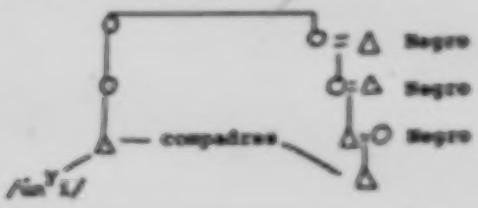
existing kinship ties by means of the nail-cutting ceremony with a Cayapa child. As an example, one Negro who is distantly related to the 'ũn^{y}i/ of the Punta Venado section asked if he could be his compadre. The manner of relationship is as follows:



The /ũn^{y}i/ says that he does not know the name of this Negro kinsman and compadre who lives by the ocean near Punta Bajo on the other side of Limones at the mouth of the Río Cayapas. He came up one day in his canoe, bringing fish, green coconuts, clams, and other small gifts. He asked if he could cut the nails of one of the children, and the /ũn^{y}i/ agreed, and the Negro cut the nails of the daughter, Maria Agrecaria. The /ũn^{y}i/ gave his new compadre gifts of sugar cane, plantain, and chontadura. Since then, the /ũn^{y}i/ had visited his compadre about ten times in a four- or five-year period, and in return

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he has been visited about four times. There is no work at all involved in these visits, which are said to be purely social.

Sometimes an Indian will ask to be a compadre so that, for example, the /imYi/'s daughter, Maria Rosa had her nails cut by the father-in-law of the /imYi/'s eldest brother's daughter. She lived in Río Onzole area. Her daughter was ill on occasion, and her father-in-law came up to the Río Cayapas to ask Gabriel who was not yet the /imYi/ to come and cure the child. He went down with his family and stayed for about one week. While there a brother-in-law of his niece asked if he could cut the nails of his daughter. When asked why the man had asked to do this, Gabriel replied, "Because he likes me very much." In this case we find a reinforcement of a previously existing relationship. Most children have their nails ceremonially cut, and each child in a family has different god-parents. The picture is one of a multiplicity of compadres extended vertically and horizontally. The emphasis in ceremonial nailcutting is primarily vertical and generally involves Negroes. Indians who seek compadrazgo are usually related

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Bonando loses his right and his second wife in a fight. Bonando Ñape lives in Cotiolog. He had three sons by his wife. One day a man from the San Miguel section came down with his daughter to work, and moved into Bonando's house. [No information was available as to names and possible relationships.] Bonando began making love to the man's daughter, and finally he declared her to be his second wife. They lived thus for about five months. Eventually, during a party held just for visiting, where only guitars and not the traditional Cayapa instruments gave the musical background, Perdomo, a visiting official from the Zapallo Grande section, spoke to him about the affair. Bonando became annoyed and accused Perdomo of committing adultery with his sister-in law, making him as much a sinner as himself. The upshot of this incident was that Perdomo ordered that Bonando and his second wife receive one hundred lashes each. Soon after the punishment, the two men came to blows. After the party, Bonando, his two wives, and the father of the second wife left for Quinsafé, a long distance off into the interior. There they went to the house of a 'cousin' of the second wife. Bonando and the cousin fought about the polygynous

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marriage, and the cousin aided by another man, soundly trounced Ramando. After this, they sent the second wife to another Cayuga in Onondaga. That same day Ramando and his first wife left to return to Ontario.

The party held "for visiting" is worth noting because Cayuga never just visit among themselves. A new pattern is developing in the coastal regions where groups of unrelated Cayuga are brought together in a live-work arrangement that is quite foreign to the traditional patterns. "Guitars formed the musical background"--an indicator of the newly developing situation. It must also be noted that Ramando was a member of the Potts Woods and the official who ordered his whipped was from the Seneca Grande section, and the second wife, who was also whipped, was from the Sun Signal section. The official did not have the second wife sent away, and it can only be surmised that there were no single men locally available for her. Ramando was not able to keep the second wife simply because he was not strong enough to do so. It is becoming abundantly clear that the Cayuga cannot come to grips with a determined wrong-doer. The following case illustrates this in terms of polygyny.

At the Negro village of Camerones, Indians wander about and visit casually the homes of many of the Negroes whom they know. Among themselves there are no casual visits to friends--there are really no friends, with the possible exception of some of the pupils at the Encanto Indian school. The language has no word for "friend" beyond the Spanish loan-word. There is family and not-family and, one does not visit family casually either. There must be a purpose beyond a desire just to visit. Dyadic relations are easily set up with the Negroes and are quasi-friendships that are quite clearly instrumental on both sides. I have no count but my decided impression is that prestation increases markedly between Indian and Negro. Negroes very often ask to become a god-parent for a minor ceremonial occasion when the child's nails are cut for the first time. The nail parings are placed in a cup of rum and drunk by the father and the Negro god-father. Small gifts are exchanged of little monetary value, and food is consumed along with the alcohol. Thenceforth at very irregular intervals, small presents will be exchanged. Gifting, while not especially generous on any level, showed an apparent increase with

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